2t Hutchinson E-4,8 (1950-1951) 1957 SO11 Bahia Brazilians SO11
VILA RECÔNCAVO

[Class C Families]

842

are known to the majority. It was pointed out by the men with a laugh that such things were unprocurable in town because the institute drugstore is run by a friar. They are obtainable in Centro and Salvador, but they are expensive, and the men say they are embarrassed to ask for them. One young couple sent to São Paulo for some injections to be given to the wife to prevent conception, but they did no good. The couple had found an announcement of the injections in a magazine, and since they wanted to limit their family to the one child they already had, they tried other means. They now have three children in spite of their efforts at prevention.

847 [278] There also are local remedies which are supposed to produce abortions. They consist of herbal teas and for the most part are supposed to be effective only up to the third month of pregnancy. Aluman, coqueiro root, orelha de pau, pitanga, mil homem root, and melão de São Caetano are all supposed to be effective. Few women will admit to having used them, although they all know about them. Figures on the number of natural abortions are almost impossible to obtain, for most often there is no record at all. The mother does not go to the doctor; she simply buries tal bobagem (such nonsense) in the back yard. 843 Those who admit having had miscarriages say they came about because of a fall, or frequently because of a great fright such as seeing a snake on the road. 841 515 Most women do not keep track of their menstrual periods, and according to the town doctor their personal hygiene leaves much to be desired. 864 Little or no information is directly passed between father and sons or mother and daughters concerning sexual matters. Each generation is left to find out for itself.

838 There are a few male sexual aberrants in town, known as "veados" (literally, "deer," but slang for homosexuals), and they are well known. A middle-aged fisherman, Patão, is the center of such activities. He is married and has several children. When his wife found out about his extramarital activities she took the children and left him, terribly shamed. This happened several years ago, and since then this man has worked up quite a trade, mostly among unmarried men, though there are at least three married men who go to him also. [548] Their excuse is that there are not enough women in the town, and since there are no prostitutes they go to him, although they do not like it. The married men say it is because their wives are ill or away, and they do not want complications with some girl. Patão, however, regales the daily gossip groups

[Class C Families]

Patão, however, regales the daily gossip groups with his exploits, detail by detail, so it is always known who has visited him. These men are in no way ostracized, and continue a normal life alongside the others. There are also two cases of men connected with candomblé who are suspected of homosexual tendencies, but there are no definite data about them. Public opinion, nevertheless, is generally against homosexuality, and there was one case in which action was taken. A married man "pegou um menino" (caught a little boy) in the men's bath at one of the wells. Ordinarily the men enter the bath alone, the others waiting outside until the one inside has finished. On this occasion the man found the boy already there and entered with him. Later the boy told what had happened and the neighborhood was incensed and compelled the man to leave town at least temporarily. The boy's only remark was that he had not been paid!

Boys in their late teens sometimes jokingly refer to the clube de veados (homosexuals' club), intimating their exploratory experiences with one another, and what they have tried when they went together to Salvador or Centro, where, according to them, the streets are full of veados. No such reports were found for the rural people, but the complaint that young men were viciados nas mulas (corrupted by the use of mules) was common. Another case at a distant factory concerned two women who were living together, one very strong, large and bearded, and very jealous of anyone who even looked at the other. This case was well known, and considered hilarious by the neighbors.

Family life in Class C is characterized by a lack of privacy. The house of a family in this class has at the most two bedrooms, frequently only one, in which all members must sleep. It is common for a young couple to have only one bed when their marriage begins, in which they, as well as their first and second children, sleep. The use of a cradle for infants is rare. The baby usually sleeps with the parents, and as it grows older, or as new babies are born, it is relegated to the foot of the bed. Loud and bitter are the complaints about children who wet the bed, which many of them do for many years. Most mothers say they try to wake up several times during the night in order to hold the infant over the side of the bed to allow it to perform its natural functions, which makes life more pleasant for the others in the bed. In the morning the floor is thoroughly washed.

During the day young boys go about with only shorts on, or